

The Manifesto.

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HISTORY OF SOUTH UNION, KY.

No. 9.

JANUARY 15, 1862. John McLeon who left home on the 12th of Dec., returns to-day. He has purchased thirteen hogsheads of sugar and a quantity of molasses. This merchandise was obtained for Confederate notes at par value, in Tennessee, and the merchant agreed to forward it immediately to South Union by R. R.

As Br. John had other collections to make in adjoining states, he attended to this business and then returned home expecting to find his goods at the station in South Union. On reaching home he was surprised to find that the sugar had not been received and no word in regard to it. Rumors were now afloat that no more sugar nor molasses nor any produce should be brought into Kentucky by the Federals.

Br. John decided to return to Memphis and see for himself what had become of his sugar, and greatly to his surprise he soon learned that it had not been moved. The merchant gave for an excuse, that the cars had all been engaged in the transporting of soldiers and military stores and he could not send it. Br. John bore a strong resemblance to Gen. Beauregard and many of the soldiers would salute him with that title.

While on his journey to the south he was met with the greatest joy by many of his old customers, and saluted with,—“My good old friend, how do you do? How did you get through the blockade? How glad I am to see you. How are the Shakers on this political strife?” Br. John was a man of but few words and would say, “I guess we are on the right side in our principles, yet we are neutral and take no part in the strife. We are sorry, but hope it will come out all right.”

When he was thrown into the company of those very much excited and threatening what they would do with the Union men, he would remain silent, and not appear to notice the conversation. In this way he managed to get along quietly and settled up his business without difficulty. He now had his sugar casks packed in a car and it passed on to Clarksville, Tenn. a distance of fifty miles where it was stopped by order of Gen. Floyd who had forbidden anything of the kind to be taken out of Clarksville and brought into Kentucky. It seemed that after all our efforts and all our help to the southern soldiers that we should lose our sugar.

Br. John returned to his home quite feeble, and unable to make another attempt to get his property. Two of the Brethren offered to go and see what could be done. It was a hazardous trip. They found the car on the side track in good order and securely locked.

The station agent was very friendly and said he would do all he could to help them. On the arrival of the next freight train he ordered that car to be taken on for Russellville. At Russellville it was placed in the freight station where the citizens and soldiers were excitedly discussing the subject of burning the building. Not less than six hundred soldiers surrounded the station at three different times during the day, but were prevented by the urgent remonstrances of the citizens from firing the building and from destroying the town. The soldiers were forcing not only the property from the citizens, but also from each other.

Jan. 18. At two o'clock this a. m. three ox teams started for Russellville. At daylight fourteen of our horses were fed; four wagons were made ready and eight of these horses were put into their harnesses and soon on their way to Russellville. They proceeded without disturbance till within three or four miles of the town. Br. Jefferson Shannon, who was the director, ascertained that it would not be safe to enter the town with the horses as the soldiers were pressing all the horse teams and their drivers into the service of the army. This obliged us to hide the horses and wagons in the woods and haul the sugar on the ox teams to a place of safety where we could transfer the loads to the horse and mule teams.

Br. Jefferson had found it necessary to hire six mule teams, but did not venture to drive them to the station, through fear of the soldiers. No freight could be moved from the place unless so ordered by the sheriff. Securing his aid, the hogsheads were removed from the station, and the teams moved toward home. The Brethren, six in number, concluded that their safety depended upon being near to each other, or they might lose, not only their load, but also their oxen, as the lawless soldiers made free to claim all that they could get.

A careful watch was kept that night over the horses and sugar at the hiding place in the woods, and so soon as day broke we started for home, where we arrived in safety.

Jan. 19. Eighteen horsemen passed through our village on their way to Bowling Green. We thought it was the same company that camped near our village, a few nights since.

Jan. 20. Six Cavalry passed on their way to Bowling Green, and it was a remarkable feature that they made no demands on us. Indeed, it was quite a surprise.

Jan. 21. Four men with two armed soldiers called to see the machinery at the woolen factory. The soldiers said they came from Alabama. We were a little suspicious of their movements, but they behaved well and left the place peaceably.

Several in our family are sick with the measles and this reduces our strength.

Jan. 22. Ninety Confederate wagons passed through the village and remained at Yost's tavern during the night. Two hundred Artillery men and their horses were provided with supper. They then pitched their tents, stole two bee-hives and made their fires with the rails around our lots.

At the close of the day Col. Scott's regiment of Cavalry of a thousand men called and said they would remain with us one or two days, or till they received further orders from Bowling Green. We began at once to make preparations for the cooking, but upon inquiry the Brethren ascertained that the soldiers did not wish any food at present, and we hoped they would not until morning. However, at nine o'clock an order came from the officers for six hundred pounds of bread. The work began at once and the Sisters at the Center family baked four hundred and the North family baked two hundred pounds.

The soldiers were in groups in the highway and in the fields. It was a strange sight. A large number of fires were blazing and the sparks were carried in all directions, while the air was filled with the discordant voices of shouting and cheering over incidents relating to the Rebellion.

The Artillery had five cannons, and every company had little Confederate flags fastened to the heads of the horses. Some fifteen negro slaves were marching with the Infantry and were armed the same as the white soldiers. Several slaves were also on horseback, and in readiness to obey any word from their masters. The company was two and one half hours in passing our dwelling, and it was a great relief to the mind when the end came.

Nov. 22. A small company of eight Texas Rangers asked to be sheltered during the night. They seemed to be very nervously excited. Their horses were hitched before the house where they slept, but the saddles and bridles were not removed. Two of the company were on guard all night. We furnished the men with supper and breakfast, which they seemed to appreciate very much.

(To be continued.)

COLUMBIAN LIBERTY AND PEACE BELL.

By Cecelia De Vere.

THOU art the symbol of the inward bell
That pleads and teaches with the still small voice,
But strikes the hour for action with a swell
That wakes the spirit to heroic choice.

Ring out, O blessed bell a tocsin sound
To call brave warriors to the Cause of Peace!
To make all earth for once, a battle ground
Through whose triumphant victories wrong shall cease!

Ring loud, O ring the very wrath of God!
Omniscient zeal, that naught of evil brooks,
True as the plummet, sure as measuring rod,
Devoid of fancies, free from schemes and crooks.

Bring love baptismal, bring the vital strength
That Michael and his angels had of old!
Till clothed in her right mind the earth at length
Shall know the fabled, dreamed of Age of Gold.

Ring fearless peals, to thunder far and wide
With leveling force like horns of Jericho!
Ring out in earnest, heaven is on thy side,
Till bastile, fort and citadel are low!

Ring shame upon the navies of the deep!
Those monsters for iniquity, those floating hells,
O'er which the pitying angels pause and weep,
While demon pride each rivaling nation swells.

Ring shame that Carnage with its blood-red hand
Presents the engines used in Christian might,
That would be spurned from darksome Horror-Land,
As far too evil for plutonian night.

Ring till the Christian bells in steeple tower,
O'er Legislative halls, and Learning's fane,
O'er mart, and mine, and factory own thy power,
And vibrate with the justice of thy strain.

Till heathen lands their passion-rousing din,
Shall silence for thy chimes so pure and blest,
When war retreats with legion hosts of sin,
Thy music then, shall "charm the savage breast."

Ring soft and low sweet gratitude and prayer,
 Ring "Peace on Earth," so sadly long delayed,
 God's joyful band again shall thrill the air,
 Mid love-bought glory that shall never fade.

As human hearts their angel-hood disclose,
 The desert wastes in fruitfulness shall sing;
 The wildernesses blossom as the rose,
 And all the bells of Heaven with thee shall ring.

Mt. Lebanon, N. Y.

CELEBRATION OF OUR NATIONAL BIRTHDAY.

By Catherine Allen.

AMONG the most important and startling events of modern history, is that which is recorded of the fourth of July, 1776, when, on the Western continent was born a new nation.

On the second of July of the same year, Congress met to consider the adoption of that immortal document penned by Thomas Jefferson;—the Declaration of Independence.

It was generally understood that a final decision was to be made on the fourth, and thousands eagerly waited to hear the words of national destiny. When the welcome message, "*It has passed!*" rung out, it was caught up by an enthusiastic multitude; and almost instantaneously, the ringing of bells, the roar of cannon and illuminations from every house and hill-top bore witness to the universal rejoicing.

It was on this occasion of witnessing the peoples' outburst of joy, that the grand patriot John Adams said: "I am apt to believe that this, the greatest event in American history will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to Almighty God. It ought to be solemnized by pomp and parade, with shows, games, guns, sports, bells, bonfires and illuminations from one end of the continent to the other from this time forth, forevermore!"

From the lines quoted, we learn the origin of the present mode of our national celebration, with some important omissions not at all creditable to the people. The "solemn acts of devotion to Almighty God" seem to be entirely omitted, and in the absence of religious sentiment, all the ceremonies of the occasion bear an aspect far less noble than that conceived in the mind of him who proposed them.

The excessive use of tobacco, intoxicants and other low forms of indulgence would naturally be associated with pleasure seeking and gaiety when

pursued as an object, untempered by the restraints of religion, and in most cases undignified by any intellectual efforts, even in calling to mind the occasion of celebration and the necessity of vigilance in preserving those liberties which had been so dearly bought by the brave sons of the Revolution.

Could the fathers of our nation have made their voices heard, we think they would long since have recommended some modes of celebration more befitting the intelligence of a people who have had opportunities of development under free institutions.

Aside from the many accidents to life and property, and the useless expenditure connected with the firing of cannon and pyrotechnical display, the moral influence is wrong, (especially of guns,) and seems strangely out of place to mingle the booming which brings the shudder of horror and memory of war's barbarism and hellishness, with the rejoicing of a gala day, which commemorates so grand an event as the birth of a great nation, destined by the providence of God to be a refuge for the oppressed of all lands where liberty and equality should be the inalienable inheritance of all.

The Declarations of Independence and of Rights were the grandest documents pertaining to State affairs of which we have record. In them were advocated those principles of justice and righteousness in whose fruition should dawn the period of the Millennium.

But how have these principles been carried out? How much of that noble, self-sacrificing spirit which fired the hearts of Jefferson, Paine, Franklin and their co-laborers, has descended to the present generation? Alas! where are statesmen to whom the highest interests of the people are more precious than gold, than reputation, than life itself? and how is it, that instead of being the freest and grandest of nations, we are rapidly approaching a condition of slavery, not less to be dreaded than that obtaining under the old monarchic-al governments?

What of our public school system, our colleges and universities, that send forth one generation after another to bear our nation's burdens with so little knowledge of their duties as citizens, that they can neither appreciate nor protect their liberties and rights? The effect of this ignorance is appalling; for to this must largely be attributed the development of those gigantic systems of wrong which now threaten the destruction of our Republic.

Unanimous has been the testimony of the ages that degradation and slavery of the masses, and the final ruin of nations are the inevitable result of land monopoly, yet this underlying cause of all other national wrongs, has in the United States been allowed in proportion to the vastness of the country. Encroachments have already been made upon our religious liberties, and the powerful hand of Rome cunningly waits till all shall be ready, when she intends with one clutch to seize all that remains of that glorious heritage bequeathed to us by those who struggled for the blessing of "millions yet unborn."

These conditions prove how grave has been the mistake in omitting a thorough education of the people into the spirit and science of democratic principles and the forms of government best adapted to their perpetuity.

And what more fitting occasion than the annual celebration of the nation's birthday to awaken general interest and an intelligent understanding in these matters. If down through the century the day had been observed by suitable recitations by the young, and readings from the Declarations of Independence and Rights with lectures upon subjects of national importance, these in themselves would have so enlightened the people that they would not have stood by with folded hands and mute lips while pious hypocrites and shrewd politicians forged link after link of the chain of their bondage.

But, while we can not mend the past, the present is ours in which to create a brighter future, and while we as a people are called out from active connection with civil and political affairs, we should sustain an interest therein, and keep ourselves intelligently informed concerning the movements of the Ship of State, else how shall we hold that relation to the outside order in which its leaders can receive the guidance of that higher "Law and Word that shall go forth from Zion to the nations of earth?"

Mt. Lebanon, N. Y.

[The following verses were given from or received from beyond the veil. The name of the control was not given, and that of the medium is withheld by request.]

ZION.

By Watson Andrews.

Lo! in wrapped silence, 'mid bright, rural scenes,
 Fair Zion sits, the virgin Queen of queens.
 Lo! from "the Mount" her living waters flow;
 A thousand hearts, their healing virtues know;
 A thousand souls, drink and are satisfied,
 And know, and love the risen Groom and Bride;
 And know and love each other in the Lord,
 A dual Priesthood;—Such the gift of God.
 This holy union, male and female joined
 In gospel order, as of yore designed,
 And symbolized in Israel,—chosen name,
 As seen by Moses, on the mount of flame,
 And wrought in needle-work and beaten gold,
 And fine twined linen fabrics, fold on fold;
 A Tabernacle, type of that to come,
 When Christ should bring again his Zion Home;
 When in the mighty power and gift of God,

The Mother spirit, with the living Word,
 Should mark and mortify the seat of sin,
 And with a holy zeal, should usher in
 The Second Advent; Woman's virgin reign;
 For lack of which, the ancient church in vain
 Essayed to stand, but failed and fell away;
 The faithful waiting for the Latter Day.
 This latter day of glory now begun,
 When not the Father only, and the Son;
 But Mother and a Daughter, four in One,
 Should be revealed, a family Divine,—
 To such high lineage we trace our line,—
 Whose 'image and whose likeness' since we bear,
 Their 'image and their likeness' we declare.
 'The things invisible, of Him,—Paul said,—
 Are seen and understood, by what is made.'—
 The world of nature, being God manifest.—
 Thus proven this question should forever rest.
 Nor still exclude, in sheer absurdity,
 The female nature from the Deity.
 But such the darkening power of priestly art;
 And such the nature of the woman heart;
 She dreads to think the world is all astray,
 On this, and kindred questions of the day.
 What she would have, offended nature gave,
 And with that gift, the doom to be a slave,
 Until the light of gospel truth should shine
 Into her servile heart, with power Divine;
 Until, in all the strength of Jachin, she
 Should rise and slay her deadly enemy;
 Should crucify original desire,
 Baptizing "with the holy Ghost and fire."
 The Cross of Christ; the risen Savior's life;
 The 'sacrifice of husband, children, wife;
 'Of lands and chattels, selfish will and way;
 Such the baptism of the woman's day.
 Away with cant; away with priestly guile;
 Away with subtle reasoning's specious wile;
 Away with lukewarm folly, idle ease:
 The damp of death o'er Zion, comes of these.
 Be not deceived, we reap whate'er we sow
 Whate'er we cultivate, we surely grow.
 If light and life; a knowledge of the way;

A faith unshaken in the Mother's day;
 A faith unshaken in her precious word;
 In Zion's Order as the gift of God,
 We cultivate; we've nothing then to fear;
 Such consecration, brings the kingdom near;
 But if instead, we lend a willing ear
 To the seductive cry, Lo here! Lo there!
 We're liable to drift, we know not where.

Union Village, O.

Correspondence.

SAN FRANCISCO, CAL., APRIL 29, 1894.

TO JENNIE H. FISH, EAST CANTERBURY, N. H.

DEAR SISTER:—Your gentle and loving letter came in proper season and gave me a reminder that though far away, we of California are not forgotten; and as to-day is Sunday I will improve the opportunity to drop you a few lines of acknowledgement.

I dare say the time of such Sisters as are consecrated to a spiritual and heavenly life is very largely taken up during their spare moments in writing to and answering inquiries of outside friends and seekers after truth. I fear I have been too selfish in monopolizing so much of the time that might have been given to others, and so I have determined not to do so any more and to be fully satisfied with what the Lord may inspire any of you with from time to time. And as none of you seem to be set apart for active and aggressive work in this Western Gospel field, I shall not bother you with calls for aid or co-workers with me.

I fully realize that you have become so fixed and settled in your present mode of life and worship that it would take more effort and labor to overcome the inertia and quietude you now enjoy, and get you started into a spiritual avalanche, than would be needed in fully converting a society which has no faith nor doctrine and setting it on its feet in the gospel road of salvation.

How much wasted effort there is in life. I can look back and see how had I concentrated my work day by day, instead of scattering it here and there, I should ere this have gathered many precious sheaves. Then, too, I have wasted much precious time waiting for others to make up their minds what they would do as to co-operating, etc.

Situated as I am so far from the ruling and leading spirits of our movement it takes much time waiting for advice, which often when it comes is not to the point nor does it cover the question. Consequently another letter must be written and an answer awaited.

Since the present generation of Believers have never been through a great revival and reformation of spiritual power, their own experience does not fit them for the tremendous issues now before the world. In all the great questions of the coming age, the majority of Believers have no practical knowledge and consequently little practical sympathy. So to disturb their quiet sleep and rest and their dreams of security would be of very little use, and would only provoke needless discussion and friction. Prayers are good only when they proceed out from the life and are backed by practical works. A man may pray for his crops to grow or for his clothes to be made, but unless he puts his "hands to work" he will go hungry and naked.

So it is with any church society. They may moan and pray for an increase in numbers and power, but unless backed up by active work out among the fields white with ripe blossoms, there will be no response. But when a people become fixed and immovable like the "pillar of salt" into which Lot's wife was changed, though once a live active woman and a power for good. God is accustomed to raise up a new people and the former is left to wax old and decay away.

"He that will save his life shall lose it."

What is needed is a new demonstration of that love of man and God, which will convince unbelievers and skeptics that Jesus Christ is alive, and as ever laying down that life for his enemies.

Love is the power that must break every yoke, and until you convince sinners that God—Man loves them you can never convert them. You may bring them under the fear of the Law, but that is all. And in that condition "all that they have will they give for their lives," but there is no salvation in it.

May the Lord grant unto us one and all the spirit and power of the gentle, loving Jesus of Nazareth "who went about doing good and healing all those oppressed of the devil."

One thing is as certain as that God is true, and that is that of the present form of Christian religion, no matter under what name, "Not one stone shall be left standing upon another." God has spoken.

In the meantime we must do our duty, day by day just as though we were to continue a thousand years. What our hands find to do let us do it with all our might. As to what the outcome will be of the movement on this coast, God only knows. I have the names and addresses of about thirty persons who are interested in "the way, the truth, and the life." I have circulated most of the literature sent me, all of which went where asked for, and none was wasted.

Have held no meetings as I have not known what to depend upon from the East, and could give no definite information to inquirers. Sister Cornelia Powers is in much the same condition regarding her home family at Watervliet. They are in much the same state of mind there as you are. As

St. Paul says in Rom. vii., 18, "For to *will* is present with me but *how* to perform that which is good I find not." There is but one way out of the difficulty, "I thank God through Jesus Christ our Lord." The cross of self-denial and following him who laid down his life for us. This is for the church as a whole.

I have determined by the grace of God that hereafter I shall take my cross as the Lord gives it to me, looking only to the Author and finisher of my faith, Jesus Christ, that great Captain of my salvation. "Shaking" myself free from the doctrines and commandments of men I shall cleave to him alone as he reveals himself to me from heaven and in his Word. I shall let God "Shake everything that can be shaken, and that which can not be shaken will remain" which is the "Word of God."

With kind love and a prayer for the spiritual and temporal welfare of you all who love the Lord Jesus I remain as ever

Your Brother in the Gospel,

ARTHUR W. DOWE.

TAKE THOUGHT.

By Andrew D. Barrett.

IS there anything on earth that can equal a true friend? A true friend will never alienate his friendship by hearing imaginary reports. Your grief will be his grief, your sorrow his sorrow. Any other friend is not worth having. Let him go!

A sterling character is one who thinks for himself, and speaks what he thinks. He will never swerve from the truth for the sake of keeping friends. I believe if there is any class of people that God will love better than another it is the honest hearted. No doubt that truth and honesty, as Wm. Garrison says, in many cases make enemies. Go straight on and not mind them.

A man who has no enemies is seldom good for anything. He is made of that material which is so easily worked that every one has a hand in it. A celebrated character who was surrounded by enemies used to remark, "They are sparks, if you do not blow they will go out themselves." Contention only adds food to the flame.

"The flying rumors gathered as they rolled,
Scarce any tale is sooner heard than told.
And all who told, added something new,
And all who heard it, made enlargement too;
On every ear it spread, on every tongue it grew."

Such is the old saying which has often been repeated. But "let by-gones be by-gones." After the tempest comes the calm. Let us brush away the clouds and hurry into the sunshine. Life is too short to be worrying and fretting over the disagreeable past!

Mt. Lebanon, N. Y.

THE DEAD PAST.

THE living present is, indeed, a wonderful age. It is a store-house yielding treasures which have been accumulating for hundreds and thousands of years, and from this inexhaustible repository men gather knowledge as they would gather fruit from a vineyard. Those who are enjoying a privilege upon the earth and sharing in its varied blessings of to-day, are most fortunate, and may well be astonished at the wonders that have come down to them from the heavens, and that spring up before them from the earth.

No such privileges as those of the present were ever known at an earlier date. From the whole world are gathered the many treasures that are demanded for use, for comfort or for pleasure. Every day brings to the front some wonderful invention through which knowledge is diffused, so that light and heat and steam and electricity are made to act as faithful servants for the good of the whole human race.

Almost as by magic some simple machine is at once made to do the work of several persons. Simplifying the order of manufacture, this reduces the cost and a greater number receive the reward. This inventive faculty, however, so graciously given as a quality of the mind, has fallen below other faculties of questionable value. The treasure that was hid in a napkin, and has become such a remarkable lesson for reference in some special cases, finds a valuable illustration in every department of the mind, and demands as forcible an investigation of the use of God's gifts to man, as was represented in Bible story.

Contrasting the life of man of an earlier age with that of the present, and some persons are quick to denominate this as the "living present," forgetting that they are quite dependent upon the work of the past for many things which they are now enjoying.

Possibly this may have been the condition of some minds in the primitive age. Jubal Cain in the manufacture of harps and organs may have thought he was sharing the advantages of a "living present," and was made happy in his wonderful achievements, very much as the same class of inventors are made happy to-day. Without the organ of Jubal Cain it is questionable if we should see the beautiful musical instruments that are around us or hear the harmony with which the land is being filled.

And had it not been for the work of the first evangelist, Seth, in that early age of mankind, we might not have been blessed with the labors of faithful evangelists of the present day. Everything is brought forward by degrees no less in the spiritual than in the material. These

steps of growth are definitely marked and a close dependence is maintained throughout the whole, for the good of every developing phase.

A first machine must be made, and a first lesson in morality must be impressed upon the mind. It was life in and through God that awakened the thought for action and that life can never become a "dead past."

Men may have a wonderful idea of the value of their own individual presence, and of their own individual thought. With them it is the modern thought. The acme of all nice things is in this time, and to refer to an earlier age, is to them of no especial value, and can be expressed in no clearer language than as the "dead past."

Moses and Aaron, of course are of no account, only as magicians; the prophets and seers need not claim our attention and the work of the divine Teacher, of two thousand years ago, may be laid aside, as of trifling value, as so much advancement has been made since that date. Indeed, all that he may have said or done is now left quite in the shade.

That the gifts and blessings of the present time are wonderful is readily admitted, and although there may be much ignorance and wickedness in the world, there is, no doubt, more kindness, more general humanity of man toward man, than was ever before known. With all the reverse steps that may be taken by individuals, or families, or nations, as they fall into themselves, or into an uncivilized state, the world, as a whole is, evidently, growing better, and without the never dying work of living souls for the good of the race of mankind, this present stage of wonderful development could never have been reached.

Goodness must be obtained and a search be made to obtain it, as one would search for precious treasures that are hid in the earth. Excellent lessons may be drawn from every age of the world, and these lessons of wisdom are as valuable for use at the present day as they were when first uttered.

What can be more to the point than this advice which Moses gave to his brethren, as a guide in morality. "If a soul hear the voice of swearing, and is a witness whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Not less than three thousand years have passed since this was spoken to the children of Israel, and its moral value is not in the least diminished.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The living present can not bring forward anything that will more directly lead the mind into the path of righteousness.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A healthy discipline of the mind could not be better reached than through the apostle's beautiful admonition. It is one of the treasures that can never grow old, nor become of less value. So long as the principle of righteousness can find access to the heart, so long will a salutary influence follow this testimony of the good apostle.

CHRISTIAN ARITHMETIC.

By Ernest Pick.

I. *Add* faith to
virtue to
knowledge to
temperance to
patience to
godliness to
brotherly kindness to
charity.

Amount. Entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (1 Peter, I., 5, 6, 7, & 11.)

II. *Subtract.* from the works of the Spirit,
the works of the flesh.

Remainder. Salvation. (Gal. v., 19-24)

III. *Multiply,* the seed of the Spirit (which is the Word of God)
by the bread of Life. (all the factors of practical work.)

Product. Righteousness. (1 Cor. ix., 10.)

IV. *Divide,* all profane and vain babblings
by the word of Truth.

Result. The sure foundation of God which is not mocked.
(2 Tim. i., 15-19.)

Mt. Lebanon, N. Y.

MY COMING.

"Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh." MATT. XXV., 13.

ENFIELD, N. H.

O Zi-on awake to thy interestso ho-ly As a thief in the night I may

come un-to you, And bless-ed are they who are wait-ing and watching For the

will of my Fa-ther in heav-en I do. In the day of my com-ing my

peo-ple shall triumph, The strongholds of Sa-tan I'll sure-ly destroy, A

beauti-ful morning al-read-y is dawning, Giving hope to the fainting, to the sorrowing joy.

THE MANIFESTO.

JULY, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

May.

Thermometer.	Rain.
1893. 55.52	5 $\frac{3}{8}$ in.
1894. 63.9	4 $\frac{1}{8}$ "
Highest Temp. during this mo. 80. above 0.	
Lowest " " " " 30. " "	
Number of rainy days " " 11.	
" " clear " " 7.	
" " cloudy " " 13.	

C. G. Reed.

June, 1894.

AND is this June? Where are the "rare" days? No days yet comfortable without a little fire, while rain seems to be a diurnal occurrence. Only once since the eighteenth of May, have twenty-four consecutive hours passed without rain. A

morning rainbow ushered in this humid time, but we hope the beautiful arch seen this evening will be true to its trust and prove to be the rear guard of the storm.

We have thus far escaped injury by frost though we can not tell yet how much the rains have blasted the abundant blossoms of May.

In these days of financial depression, in common with all interested members of our Communal homes, we are thinking constantly how we can economize and save, since there is so little opportunity to earn. Ten months ago we put out the fire in the oven and bake "between times" as best we can, in the cooking range, to save coal. Much wood collected from the removal and repair of buildings, fences, etc. has been utilized in our furnace the past winter for heating the house, in place of coal. The luxury of gas also we have sacrificed, wherever we can possibly use lamps, as kerosene is cheaper than gasoline.

It can not be urged too strongly on every member of Community to "use the things of this life as not abusing them." The financial burdens of our homes are heavy. It is said those who "know nothing, fear nothing." Our experiences have taught us that those who come with the least to offer for the common weal, are the most extravagant in their demands. Children taken under reduced circumstances, prove the most ungrateful; and parents whose children derive the greatest advantages, by our care, are apt to appreciate it the least. Only those who know the value of hard earned wealth are fitted to become interested and useful members of Community life. So let us all keep an inventory of our possessions ever in mind, lest we selfishly accumulate for the "moth and rust," because we can get it by the asking. This is the honest duty of all, not the few.

We were delighted to meet again our worthy editor, Elder Henry C. Blinn in Lebanon. Though his tarry was short, we appreciate even the flying moments. The culmination of his address in our

morning service on the Sabbath, was "Do not prophesy evil of Community and if any one does, do not believe it." And "so say we all." Life is what we make it; not I. So let us work together and the salvation we earn we have the right to enjoy.

Amelia J. Culver.

North Family.

June, 1894.

WE must of course, say something about the weather. Everybody remarks about the weather. During the last few weeks we have had so much of it, all over the country, and of such an unexpected variety that people are naturally quite concerned about it. With us it has been unusually wet, cold, almost sunless, with some frosts; had a slight frost June 8th. We shall escape material damage if we get a change soon. Our sympathies go out to others who have suffered loss, especially to our friends at Pleasant Hill, whose crops we hear have been almost ruined by untimely frosts.

Referring to your recent visit to Mt. Lebanon, Elder Henry, and the little incident of your presence at the meeting in one of the Pittsfield churches. We commend your custom to others similarly situated. Your attendance at this particular meeting had quite a good effect. As you explained to us, there was not much of it; still a kindly, fraternal spirit accompanied with a simple, unassuming manner, is always appreciated and respected. In responding, with others to the general call for a Scripture quotation and testimony for Jesus, you spoke words in season which brought a blessing.

We were encouraged by your breadth of mind in stating your willingness to insert in the MANIFESTO contributions bearing upon moral and social reforms, not inconsistent with principles of Believers. This is good. We are all interested in the efforts being made to place the natural order of society on a right foundation, and we should inform ourselves of what is moving and contribute what we can to the

solution of the problem. Our love should be as universal as the love of God. If we love God truly, we shall love that spark of the Divine that is in every human soul, and yearn to see it and help it to unfold and develop. One of our valued correspondents after reviewing the immoral social, and unjust industrial conditions asks if we really think the world is growing better. Well, the social malady is reaching a climax. The prevailing discomfort is a sign. The present social system is the product of man under the influence of his animal and material proclivities. Has developed the worst elements of human character and is not conducive to spiritual growth or the higher civilization. What we want is such a change as will give the honest, industrious and conscientious a fair field, with no favors to the strong and unscrupulous. Such changes will be made. Man's redemption depends upon them. First redeem him naturally, then spiritually.

We believe that God designs his creatures to attain a condition of righteousness, purity, peace and harmony. If we had not this faith in man's growth and possibilities, how could we have faith in God, his Creator and Inspirer. Believers' faith is unbounded in the possibilities of man. Think of the faith of Mother Ann in starting out in poverty, under persecution, the state of society more gross and animal than at present, to establish a standard of life more exalted than any in history. Our faith is that the highest and best conceptions of the mind will yet be actualized both in the natural and spiritual orders.

Walter S. Shepherd.

Center Family.

June 1894.

As we were looking over our monthly messenger of June we noticed that the Center family did not have any Home Notes, so thought we would send some this month, though ours may be a small mite, compared with the many interesting Home Notes which are sent.

The weather has been very cloudy and

rainy for the past two weeks and rather cool for this season of the year, but we hope it will be better, if not we are afraid our harvest may prove a failure.

Last Sunday being pleasant, we enjoyed a very good meeting with our beloved Ministry, also Elder Henry C. Blinn from Canterbury, and our friends of the Church family. It will ever be a pleasant remembrance; the good gifts of the hour are treasures stored for future comfort and sustenance. We have had a very agreeable visit with Eldress Ellen Greene, of Harvard. We enjoy meeting our friends from different Societies: they always bring cheer and courage with a blessing for the young. A short time since, Brother Andrew Barrett of Harvard, returned to this, his former home and was gladly welcomed by his many friends who remember with loving appreciation the faithful, consecrated service he has rendered to the gospel cause, while residing in the Center family of Mt. Lebanon.

Our fruit trees of every variety look very promising and we hope to reap a bountiful harvest. The Brethren have been spraying the apple orchards for the fourth time this season. This work requires much time and strength and we hope may prove to be of enough benefit to repay them for this special labor.

Theresa Clutterbuck.

Watervliet, N. Y.

June, 1894.

THE poem, "Watchman, What of the Night?" in June MANIFESTO is truly a remarkable production. Its literary style is of a high order, and the spiritual insight that it shows is indicative of the fact that the author was in close concord with those powers that are revealing to human life the result of conditions that to the mass of humanity are a sealed volume.

On the 26th of May, we were favored with a social call from our beloved Sisters, Lucy A. Shepard and Emeline Hart of East Canterbury, and on the following day the Sabbath, we enjoyed, in our Society

Service, their blessed ministration. The heavens opened and holy angels descended to hold communion with those who were striving for, and some who had attained unto sainthood here. It was truly a communion of the saints, and we have naught but pity for any one who could not be uplifted by these heavenly powers.

The latter part of May gave us an exuberance of moisture, while the month opened dry and cold. We have not suffered from devastating floods, as many of our fellow mortals in different parts of the country have, for which we are thankful; and extend to the afflicted our sympathy. If not able to assist in a material sense, it is certainly right for us to sympathize with our fellow mortals, and pray to God for our neighbors as for ourselves.

Success to the MANIFESTO. June number full of excellent ideas. Editorial, splendid.

Hamilton DeGraw.

West Pittsfield, Mass.

June, 1894.

It is a beautiful day. The sun is shining brightly over the Berkshire hills, filling the valley below with golden light. We are led to think with the writer, "O, what is so rare as a day in June, then, if ever, come perfect days." We are very glad to welcome these days for the last fortnight has been a succession of showers and cold winds.

We thought our fruit trees and gardens would yield an unusually early harvest, but the recent cold weather has retarded their growth. It is feared that the corn already in the ground is ruined and that it will be necessary to plant again.

The old drain pipes in our dwelling house have been removed and new and larger ones have taken their places. Our large oven has been given a new lease of life, by undergoing a thorough repairing. Our dairy has received a prominent share in the general improvement. Last year an aqueduct was placed in the dairy, by means of which water is now obtained for run-

ning the churn. We have purchased Teed's "Maelstrom" water motor and with our present arrangement it can be used at any time with but very little trouble. In the Church family we use the "Davis' Swing Churn," and those who manage it consider the churn a success.

Our bird friends have taken their permanent abode with us for the summer, and our groves and woods are filled with their sweet melodies. The children have eagerly watched their appearance, and greatly admire the orioles and scarlet tanager. They have made friends with many of the little birds and listen with pleasure to the song of the bobolink. About three weeks ago, two little robins were found on the ground by the side of an upturned nest. They were evidently helpless and homeless, and apparently orphans. We took them to our room and fed them for three weeks. One has flown away to its friends in the trees, but the other, though several times offered its freedom, always returns to us.

The favorite wild flowers are appearing, each in their season, and are being sought after, analyzed and pressed by the school children.

Our school opened the 23rd ult. with thirteen scholars in attendance.

Last Wednesday we enjoyed a brief, although pleasant visit with beloved Elder Henry Blinn. We hope it will prove but a forerunner of a longer one in the near future.

Rev. Dr. Clymer, pastor of the Methodist Church of Pittsfield, called here a few days ago, and spoke with much pleasure of the enjoyment he felt in the attendance of Elder Henry at their prayer meeting on Friday, June 1st.

Fidella Esterbrook.

Shaker Station, Conn.

June, 1894.

OUR Pleasant Hill correspondent in April MANIFESTO says, "A word kindly spoken, a smile, or a small act of charity or mercy has started many a poor wanderer on the

highway to true felicity, who otherwise might have sunk beneath a weight of sin and discouragement."

Very true, the happiness of life is made up of little things, little courtesies, good deeds, good wishes, friendly letters, genial smiles, pleasant words, and little kindnesses. The little things that make up life come each day and hour. If we make the most of life and its possibilities for goodness then is the whole life beautiful and good. In the little things the heart speaks from its fullness.

True greatness consists in being great in little things. The pleasant interchange of good deeds builds up happiness. It is the little moments well improved, the little deeds well done that make up the sum of a virtuous life. The little things of everyday life have a bearing on the endless life beyond. Let us think of that.

One reason why some people find it so hard to live a Christian life is because they devote so little time to it. It is one of our golden opportunities to watch and pray.

Nothing is more beautiful than purity, it was this that made our Savior's character divine. Avoid all that leads to sin. is a command of no small import.

* * * * *

Our new well, drilled 167 ft. in the solid rock, affords a great supply of excellent water for all purposes. This is a blessing that we can not too highly prize. A drilled well is perfectly reliable in dry weather, as it does not depend upon rain to keep up the required amount of water.

Our white multiplier onions are a success and they are rightly named, for as many as fourteen fair sized onions may be produced from a single bulb; very desirable for table use. Try them.

There are many little details connected with poultry growing, which if neglected, will affect the profits decidedly. An important matter is thrift. Economy should be practiced in feeding, giving only what will be eaten at each meal. The more the food of the laying hen is varied the better will be its health.

Daniel Orcutt.

East Canterbury, N. H.

Weather Record for May, 1894.

Highest Temp. during the month,	82
Lowest " " " "	37
Mean " " " "	53.8
Amount of rain in inches,	5.00
No. of rainy days,	13

N. A. Briggs.

June, 1894.

FOR central New Hampshire this is the one beautiful month of the year. Everything is teeming with new life and there is a freshness and loveliness in the whole scenery that just fills the mind. The rains that have fallen so abundantly upon the fields and meadows, of the just and unjust, have brought forth a heavy crop of grass which will be preserved as a great blessing for the coming winter. Very little hay is in the barns at the present time and anxious minds are looking forward for the near future.

Br. Albert Evans is busily engaged in building a silo at our cow barn that will have a capacity for holding a hundred tons of ensilage.

In anticipation of this, Br. Arthur Bruce has planted several acres of corn, and he too, is looking forward with an anxious hope for the growing, and storing, and preserving and feeding of this new and wonderful article for cattle.

Br. Arthur has also several acres of potatoes in fine growing order, and already in blossom. He thinks the potato bugs will be quite too late to do any harm to these early plants.

Br. William Briggs is busy with others in the sawing of lumber that is to be used in the manufacture of chairs. A certain quantity is to be furnished each month and the contract holds good during the year.

After so many weeks of vacation the machinery is again in operation for the knitting of Sweaters. The Sisters are now furnishing two grades and they too, like others, are anxiously looking for the anticipated reward as well as for a more active growth in this line of business.

During the last week we have had the pleasure of entertaining Eldress Lizzie Noyes and Sister Sirena Douglas of Gloucester, Me. This union of social fellowship helps largely to make the Believers one people, and to grow an interest and care in the temporal and spiritual prosperity of each other. H.

Enfield, N. H.

June, 1894.

WE are just emerging from a three weeks' season of almost perpetual rain. It had been predicted that rain would fall every day for forty days, and we had almost concluded that at last a reliable weather prophet had been discovered.

Happily we are disappointed, as the weather is again clear, though uncomfortably warm.

Our crops are all planted, and if the seed has not been injured we hope for bountiful harvests. The summer season has commenced, and visitors are beginning to throng our Office. Could we but gather one out of every hundred that comes, we should feel a degree of satisfaction. As it is at present, people come to see the sights not even caring to learn our real object in living the Community life. So long as curiosity is the prompting spirit, our harvest will be light. Honest investigators are few and far between. However, few though our number may be, we know the principles that underlie our faith, are built on a sure foundation, and we take for our motto, the adage,—“Be sure you are right; then go ahead.”

G. H. Kirkley.

North Family.

June, 1894.

WHEN meditating upon the varied experiences which have been effectual in educating our minds and ruling our lives to our ideal of faith and life, how we are reminded of the wisdom of the law of cause and effect, the great factor which gilds life with a halo of happiness or bedims it with the rust of heart anguish.

Are not these visitations of joy or sorrow the just reapings of our daily life? preventatives, that depraved nature may not run rampant upon the broad way, aids to strengthen our better nature in being able to pluck the fruits of the Spirit along the narrow way of Christian duty; ever reminding us that the Christian life must emit spiritualizing and educating influences, while the reverse plunges the soul into a chasm of moral darkness.

While we do not depend upon a Shakespeare to dramatize life's duties, or a Whittier to poetize life in song, yet we do need a master mind of judicial discernment and appreciation of divine and human realities, combined with true soul consistency, the sweet and rare life poem of active goodness.

As the late frequent rain visits give us hope of a good hay crop, even so do all visits from gospel friends help to brighten our lives. Though short the call of our esteemed Br. Benjamin Gates, (on business) yet the hand grasp and the pleasant salutation (given to the writer, tarrying on the way-side from the pasture) was cheering. The promise of a real visit in a not far distant day we record on memory's page.

Realizing a ready sale for butter, we dispense with our usual cheese industry this season.

All of our farm products give evidence of good crops.

George H. Baxter.

Alfred, Me.

June, 1894.

We have had sunshine for nearly two days, the first for a long, long time. The robins still cry rain, rain, but the farmers' cry is "warm days and plenty of sunshine."

The peas that were in blossom three weeks ago, are still in bloom but the pods fail to materialize.

The sweet corn planted the first of May, has now to be replanted and the potatoes are just coming into sight and the potato

bugs are six to the leaf. If an abundance of rain is productive of a large hay crop we ought to have an abundance of that blessing this season.

During the month of May, 1894 spaces of cream were sold.

Much credit is due Br. Franklin Butler who cares for the herd and also carries on the vegetable garden, which is looking finely regardless of the wet weather we have experienced.

To our library of more than five hundred books has been added the two valuable volumes of the "World's Parliament of Religions" which will afford to all many hours of pleasant and useful study.

What could be of more importance than the study of religion? Is it not well for us to think often of the great profession we are making and closely question "How near are we living to the wonderful profession that we make?"

Fannie Casey.

Sabbathday Lake, Me.

June, 1894.

This is a most perfect Sabbath, and we are enjoying its restful influence. We are also rejoicing that our dear Sisters Eldress Lizzie Noyes and Sirena Douglas are visiting the Societies in N. H. It is a rest from home toil and burden which they very much needed and their letters to us from Canterbury tell of their loving reception and the happy hours which they are passing in that beautiful place.

Our horse-chestnut shade trees are unusually full of bloom, the white blossoms contrasting with the deep green foliage. The little flower plants are fast coming along and will soon be ready to do their part towards beautifying the earth.

Poland Spring House opens this week. That place is to have one more attraction. The Maine State Building from the World's Fair at Chicago is now on its way to Poland Springs the Ricker Bros. having purchased it and chartered twenty cars for its transportation. It is to be fitted up for a Library and Museum.

The gale of Dec. 12, 1893 blew down over thirty large pine trees. During the past week the Brethren have been to the forest to remove the bark and secure them from injury, as they can not be drawn to the mill until next winter. Black flies and mosquitoes were so troublesome that the Brethren had to wear netting drawn over their hats and fastened at the neck. In this way they found they could work quite comfortably.

We have had two promising Brethren added to our ranks recently, which gives us courage to look forward to the harvest of souls for which we hope to be prepared.

Ada S. Cummings.

Watervliet, O.

June, 1894.

WE have been having very cool, wet weather through May, and had a slight frost on the morning of the 31st. Well, we have been trying to make home cheerful, inasmuch as white washing and repairing can do it. We are putting some new siding on our wagon and carriage house. Also white washed some of the out buildings which makes them look much better. We have taken down one old building that was used for storing tools. Have put up a lath and wire fence at the south of the North family's garden which was much needed and makes a better appearance.

Our potato crop looks well and we shall have new potatoes by the 10th or 15th of June. They are of the size of hens' eggs now. Garden truck is coming on very slowly as the weather has been very unfavorable. Corn looks well, also wheat and the harvest will be abundant if the frost will only keep away. We hope that June will be warmer and the weather more pleasant, that the farmers may look more cheerful.

A company of Brethren went to Dayton to interview an army of Coxeyites that were gathering together to start for Washington, but they got there one day too late to see any of them.

We had better take things as they come and learn to bear all things patiently. We must not expect to have smooth waters to sail upon all the time.

We have sold some lambs that averaged 61 lbs. each. If any one can excel we would like to hear from him.

We herewith extend our kindest love and blessing to all Believers east, west and south. We have nothing but good-will to extend all around.

Henry W. Fredrick.

Union Village, O.

June, 1894.

OUR spring and summer so far have been uncommonly cold, with light, cold rains quite frequently. Our wheat and barley will be good crops, so will corn and oats if we have no more frosts. This is our third year without fruit of any kind but a few strawberries. Garden vegetables are plentiful, so all things considered we are greatly blessed and really ought to consider the poor; and we do give away, without money and without price hundreds of suppers, lodgings and breakfasts, to poor and destitute way-faring men. Our potato crop never looked better but hay will be scarce. This may be remedied by cutting and shocking our corn. Three young Brethren paid us a short but very agreeable visit lately viz. Augustus Fredrick, William Beckwith and Pernell Berry. They came up on bicycles. On their return they made sixteen miles in one hour and forty-five minutes. They expressed themselves highly pleased with their visit. We are always glad whenever we are able to minister to the comfort and satisfaction of any of our good friends of other Societies.

The Nation appears to be struggling in the throes of a revolution. But God runs the Universe, and I am sure He will manipulate the destiny of the same in wisdom and in love. The whole trouble with the Nation in one word is *selfishness*, and whether the Lord will give it rope enough and time enough to hang itself, remains

to be seen. A happier culmination than that however is to be devoutly hoped for. The policy at present like that of the Allopathic Doctors is to treat the symptoms; not cure the disease. But Mother Ann said, "Believers have nothing to do with it." Thank God for that.

I was delighted with that article written by a twelve year old girl. I was a great observer and admirer of birds and even many insects when I was young. Also of the pretty gray squirrels and the little striped fellows that lived in the ground. I also used to take note of the periods, when different birds arrived. But O what a delightful time I had when I studied Botany. To wander in the green woods and classify plants and flowers was quite a little heaven for me. Let me tell all the girls and boys that these innocent experiences and observations will be much better in later life than vanity and folly which afterward give to memory no pleasant reminiscences, but a melancholy harvest of vain regrets.

O. C. Hampton.

Pleasant Hill, Ky.

June, 1894.

WE are enjoying good health, for which we return thanks, to the "Giver of all good." Truly we do live in a chance world, for in the month of May we had chilling winds and frosts to blight what little remained to us. A writer said "this is a Rose winter." The rose, in all her queenly beauty, looked out of place when the mercury was at 38 and 41 deg. A snow $3\frac{1}{4}$ inches deep fell on the twentieth of May. The wheat which was so heavy and tall bent by the pressure and for days the grain crops were prostrate. The wheat is doing fairly well, but the rye is injured, and will have to be cut by hand. The beautiful days that we now have are suggestive of the wonderful power of the Creator, who has made this beautiful earth for man. Then why not live to praise him with our hearts' best gifts and with the bright stars be found singing,—"The Hand

that made us is divine." The June MANIFESTO gave us much comfort and to all the writers we say "come again."

James W. Shelton.

Harvard, Mass.

June, 1894.

In consequence of the removal of our good Elder Andrew Barrett, whom we all greatly miss, to his first beloved home at Mt. Lebanon, the Society at Harvard was not represented in June MANIFESTO.

Our beloved Eldress Ellen Greene is at Mt. Lebanon on a visit to recuperate her health. The cold, wet May gives promise of a good hay crop. In June we hope the weather will cease its erratic behavior and return to its accustomed genial habits.

Crops in general are looking finely, gardens flourishing and early peas nearly ready for the table. Strawberries beginning to ripen. Milk, our present staple, has increased very much since the return of good pasturage. Farm work progressing finely. Some important improvements in the way of re-shingling, painting and repairing generally, keeping all hands busy. In doing our part to make life pleasant, we can with confidence look for a blessing. We are well pleased with the article in March and April MANIFESTOS on Agriculture. Hope to hear more on the subject. All boys should learn this all important science and it would not hurt girls to understand gardening and fruit culture.

Marcia M. Bullard.

Beaths.

Mary Clark, at Pleasant Hill, Ky. June, 10, 1894. Age 77 years.

Sister Mary came to Pleasant Hill in 1860, with a family of three brothers and a nephew. She was a quiet, peaceable Sister; faithful at all times to her duty, and now that she has entered into rest, we can say, "Give her of the fruit of her hands; and let her own works praise her in the gates."

J. W. S.

Books and Papers.

AMONG the features that merit special consideration in the June number of *THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH*, is an article on the Faculty of Language, illustrated; a phrenograph by the editor on Miss Susan B. Anthony, that will doubtless be read by many who are now interested in the movement for Woman Suffrage; a sketch of the characteristics of Ancient Man, with views of his skull form; the Ethics of Jealousy; Character Studies, including a brilliant phrenograph of Miss Florence Rockwell, a young dramatic artist, by Professor Sizer, and How to Study Strangers. The fresh installment of Phrenological Biography involves the late eminent writer John Neal and Dr. B. A. Farnell. In Child Culture a pleasing sketch of certain phases of domestic experience has the heading of "Three Vits." In the health department, Sir Andrew Clark's Advice, Chinese Ladies' Feet and Effects of Quinine are very suggestive. The editorials have a crisp, pertinent relation to the day as indicated by their titles, Sir Walter Scott's Head, The Handwriting on the Wall, Ballot for Women. A variety of other items and references is included in an admirable combination.

15 cents a number, \$1.50 a year.

FOWLER & WELLS CO., 25 East Twenty-first street, New York.

To Make Currant Jelly.

WHEN making currant jelly, select freshly-gathered currants which are not over-ripe; wash and squeeze them through a jelly bag. Put the juice into a porcelain-lined kettle and stand over a brisk fire; let boil for twenty minutes; add a pound of sugar for every pint of juice, and stir until it dissolves. Skim; bring to a boil; take from the fire; put in glasses and stand aside to jelly. A little of the liquid can be tried in a glass before taking up, and if it does not jelly it may be boiled a few minutes longer. A clear, lighter-colored jelly can be made by using white and red currants. To make English currant jelly, take ripe currants; do not pick from the stems; weigh, and allow half a pound of sugar to every pound of currants. Put the fruit into a preserve kettle; wash and stir over the fire for twenty-five minutes. Take up; strain through a flannel bag. Wash the kettle, put the juice in it, let come to a boil and add the sugar; stir until dissolved; take from the fire; pour in glasses; let cool and cover.—June Ladies' Home Journal.

THE JOURNAL OF HYGEIO-THERAPY. Contents. June. Some Phrenological Characteristics of A. J. Clausen; Diphtheria; Who are the Heathen; Anti-Vaccination; An Appeal for the Protection of Children; The Pride of the Company, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

A SQUARE TALK TO YOUNG MEN ABOUT THE INSPIRATION OF THE BIBLE.

A book bearing a title so singular as the above must attract the attention of an interested reader. A Square talk about the Bible would signify that it is a straight forward and fair illustration of the subject. The work contains about one hundred pages, and has been written so simply that even the common people can read it with pleasure; and to show the interest that has been taken in the little book the Publisher says that more than two millions of copies have gone abroad into the world. We will now let the "Square Talk" speak for itself and you will see how nicely it does it.

"Suppose for example, all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say, 'We have heard about that book, and now we will begin and practice its teachings just one year.'"

"What would be the result? There would be no lying, no stealing, no selling rum, no getting drunk, no tattling, no mischief making, no gossiping, no vice, no debauchery. Every man would be a good man, and every woman a good woman."

After having been so extensively circulated through the world, the good work of this little Book must be far beyond calculation. Read it and see for yourself.

Published by H. L. Hastings, Boston, Mass.

"INTERPRETING PROPHECY"

AND THE

"APPEARING OF CHRIST,"

is the title of a neat little pamphlet of some forty pages, just sent out by A. G. HOLLISTER of Mt. Lebanon, N. Y.

The many at the present time who are interested in the fulfillment of prophecy and in its mathematical calculation, will find themselves by the side of the good old prophet Daniel, and with him illustrating the Coming of Christ so clearly that no occasion can arise for the least doubt.

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